October 12, 1954

The LUTHERAN Witness

IC LUTHERAN
GICAL SEMINARY
E LIBRARY

A. DEVANEY, INC.

"Like a tree planted by the rivers of water"
Psalm 1:3

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

ON LISTS OF CONTRIBUTIONS

My congratulations to Mrs. Esther Brown, who, in a letter published in the WITNESS of August 3, expressed her dislike for the printed list of contributions from our congregation members. (There are many who share this feeling with her.) I pray that such practice may be discontinued.

Concordia, Mo. SELMA LANGE

RE: BACCALAUREATE SERVICES

I enjoy reading the LUTHERAN WITNESS as it is the news and information leaflet of our church.

The question concerning high school baccalaureate services was well answered in "What's the Answer?" I cannot understand why public high schools, which are strictly secular schools, should even expect a minister to speak.

Some graduates probably don't understand the Constitution of the United States or are trying to get off easy by pretending that the baccalaureate services take care of religious education. Teachers and ministers should explain to the graduates that the public schools aim to educate for better business people and citizens only.

The public high schools could invite a successful businessman, or patriotic or political leader, senator, lawyer, or even highway or police official, who could make some very impressive and educational speeches for the graduates. Patriotic songs and poetry could be used to open and close the services by the superintendent himself.

If the churches would like to give the graduates a Christian service, this should be held in the respective churches. Here in Martin County we do that for our own Lutheran day school graduates. We are happy to have several of these schools here and take turns in having a mass service, as it draws favorable attention to our own Lutheran day school.

Fairmont, Minn. ERNA WAGNER

APPLY WORD OF GOD

Recently our Lutheran TV program "This Is the Life" enacted the touching story of a small Filipino boy and his mother who became the victims of racial bigotry in the fictional town of Middleburg. The efforts of Carl Fisher toward making people understand that such bigotry was unchristian, and his success, provided a most remarkable ending for a touching, most inspiring visible sermon. It was one of the best programs of the entire series, in my opinion.

Racial and religious bigotry in our land, even among many so-called good church members, is all too common today. We see it in college fraternities, restrictive covenants in leases and sales agreements, in our factories, in our schools, and, yes, even in many of our churches. . . .

Christ preached love toward *all* men. He came to save *all* men. Certainly the South has a difficult problem, and it may be many years before the problem is solved in many secular fields. But in the church there should be no problem at all if the members are taught the Word of God and are intent upon living according to it.

Saginaw, Mich. EUGENE D. MOSSNER

A PROFESSIONAL JOB

Many of us will have to judge the new church in Merrill, Wis., by the interior pictured on the September 14 WITNESS cover. However, we can see enough in the picture to warrant an evaluation.

The church shows what can be done when pastor and people are ready to scrap their own ideas and listen to the advice of the architecturally trained.

Had the butcher, the baker, and the candlestick maker designed the church, the Merrill people would have had something else. They would have artificial flowers, pulpit sky high, organ manual "where everybody can see it" (as if that is so "all firin'" important), room behind the altar for Christmas-tree trimming and last year's Sunday school leaflets, sloping floors, and sprawling ceiling.

Had the butcher, the baker, and the candlestick maker designed the church, it would have "cozy" carpet in the chancel, over the altar a plaster "statue" of Christ, and in the front altar panel a plaster "carving" of the Lord's Supper.

Brother, how bad can they get?

The Merrill people did all right by themselves and deserve the commendation of church people everywhere.

Jerome, Idaho THEODORE SIEK

"PEACE AND JOY"

As a young man I went with m
ents to the Buddhist services becau
supposed to. But the services
touched my heart. I never had s
peace and joy until I came to
Jesus through the preaching of t
theran Church. EDWARD KURU

Sent by Norman V. Abbott
Missionary, Hilo, Hawaii

✠

SYMBOLS IN THE FO

When dry and yellowed leaves are
To autumn's ever chilling groun
I think I hear the Master softly c
Some climbing pilgrim, homewa
bound.

Lo, hollowed trunks decaying in th
And topmost twigs and branche
dead!
What portraits of our mortal weak
When death's prompt angel nea
certain tread!

Kneel down where roots are tight
anchored
Within our Maker's mighty eart
And know that thus our fathers, t
pondered
How they could cling to Chris
only Worth!

Then as I touch the gentle moss, li
velvet,
That rests along where beams
never shine,
I know that in life's long and dar
declining moment
The gentle Christ remains wit
heart of mine.

When then my rooms of life begin
darken
And all the shutters turn and c
I clasp each word of His good pr
Until the angel trumpets wake m
repose. WALDEMAR B. STRE

New Athens, Ill.

✠

THE COVER

Autumn road scene near Bristo

The Lutheran Witness

Official Organ of
The Lutheran Church — Missouri Synod

Published biweekly by
CONCORDIA PUBLISHING HOUSE
O. A. Dorn, General Manager
3558 S. Jefferson Ave., St. Louis 18, Mo.

Direct all correspondence on business matters and changes of address of subscribers to the Business Office. Changes cannot be made without the old address as well as the new. If possible, please send address stencil impression from a recent issue, and note postal zone number for new address if city requires it. Three weeks' notice required.

All articles, church news, announcemen
uaries, poems intended for publicatio
paper, all books for review, and all
correspondence should be addressed to
torial Office, 801 De Mun Ave., St. Lou

All reports of ordinations, installations
tions, anniversaries, and changes of a
pastors and teachers should be sent to
tistical Bureau, Lutheran Building, 2
Broadway, St. Louis 2, Mo.

Much of our news is received from
News Service, the News Bureau of the
Lutheran Council, and our Department
lic Relations.

PRINTE

EDITORIAL STAFF
Lorenz F. Blankenbuehler, Editor

ASSOCIATE EDITORS

Victor Bartling	Alfred von Rohr Sauer
Otto E. Sohn	Paul G. Stephan
Lewis C. Niemoeller	John M. Runge

Harriet E. Schwenk, Assistant to the Editor

THE LUTHERAN WITNESS, October 12, 1954, Vol. LXXIII, No. 21

Published biweekly by Concordia Publishing House, O. A. Dorn, General Manager, 3558 S. Jefferson Ave., St. Louis 18, Mo. Subscription: $1.5
strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for m
special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 5, 1918.

Rich in Good Works

HAROLD M. LAMBERT

By JOHN W. BEHNKEN
President of Synod

Address delivered at the meeting of Fiscal Conference September 8, 1954, ordia Seminary, St. Louis, Mo.

his is a meeting of men vitally in- terested especially in one phase of Christian stewardship. The Scrip- concept of stewardship is a far der one than the stewardship of ces. It embraces every part of Christian's life. The first and essential feature of it the Apostle found in a marked degree in the ches of Macedonia. The Apostle narized this feature in the striking ls: "And this they did, not as we d," not as we expected, that they d make a contribution according heir means, "but first gave their selves unto the Lord." They be- ed to the Lord who had redeemed . Their possessions, meager as were, belonged to the Lord, who given them. When they gave, they y gave themselves, like the widow hom Jesus said: "Of a truth I say you that this poor widow hath in more than they all, for all these of their abundance cast in unto fferings of God; but she of her ry hath cast in all the living that ad." (Luke 21:3, 4.) Such giving of embodies the giving of time, tal- and treasure.

owever, as a fiscal Conference we primarily with the stewardship nances. We are concerned about ng the funds necessary to carry ur God-given assignments for the ce of this year and to determine our needs will be for 1955, as as to make provisions for the in- ring of these funds. For this s Fiscal Conference, which faces st and serious problems, permit o focus your prayerful attention he very pertinent word of God: rge them that are rich in this world hey be not high-minded nor trust certain riches, but in the living who giveth us richly all things to ; that they do good, that they be rich in good works, ready to dis- tribute, willing to communicate; lay- ing up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (1 Tim. 6:17.) On the basis of this text let me emphasize:

Important Lessons We Must Bring Home to Our People

What God has Given Our People

The Apostle says of the living God: "Who giveth us richly all things to enjoy." Whatever we have, whether it be much or little, is God's gift. All our temporal possessions are gifts of God. No man possesses anything of which He must not say that God has given it to him.

Must we remind ourselves and our Missouri Synod people of this? Is this not self-evident? Will they not say that we are coming to them with some- thing trite and commonplace? Evi- dently God does not think so. He re- minded His people of this again and again. Let me refer you to a number of passages: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things" (Gen. 9:3); "Then will I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time, and ye shall eat your bread to the full and dwell in your land safely" (Lev. 26:4, 5); "Who giv- eth food to all flesh" (Ps. 126:25); "Thou givest them their meat in due season" (Ps. 145:15); "He did good and gave us rain from heaven and fruitful seasons" (Acts 14:17).

Next we must bring home to our- selves and to our Missouri Synod people that God has given us *richly*. The Apostle certainly emphasizes the word *rich* in these verses: "Charge them that are *rich* in this world," and again, "The living God, who giveth us *richly*." Our beloved America is a rich land. Also we of the Missouri Synod are rich people. When compared with people of other countries, we are exceptionally rich. A report appeared a few days ago stating that 60% of the people in the world are undernour- ished. Another 25% or better cannot afford any luxuries, but can have only the necessities of life. Compare these people with the Americans. Compare them with the members of our Church. Think of the food we eat, the clothes we wear, the homes in which we live, the conveniences and the luxuries we enjoy. Without a doubt God has given us richly.

It is significant that the Lord states that He has richly given us all things *to enjoy*. God, to whom heaven and earth and all its fullness belong, who claims all the silver and the gold and the cattle on a thousand hills, has entrusted some of His riches to us. As our gracious and loving God, He wants us to use them and to get genuine en- joyment out of them. This surely is true of you and me and the members of our Church. God has given us much to enjoy. Let us remind our people of what God has given them.

What Our People Must Avoid

The Apostle raises a voice of warn- ing. Possessions, especially riches, bring certain dangers with them. They some- times prove to be a person's undoing. One of the grave dangers which con- front the rich is that they become "high-minded." This means that they consider themselves superior to others. How often does it not occur that a family, or certain members of a family,

were wonderful people in the community or the congregation, but when they came into a little money, their whole disposition changed. They became haughty and proud. They began to snub others and pretended to be superior to them. Also we, also our people, should consider the Apostle's admonition well: "Charge them that are rich in this world that they be not high-minded."

Furthermore, we must charge ourselves and our people not to trust in uncertain riches. Riches are very uncertain. You have them today; you may lose all of them tomorrow. Who in this connection does not think of the enormous losses which many rich, both the extremely rich and the moderately rich, sustained in 1929? Practically in the twinkling of an eye immense fortunes disappeared. Financial tycoons became paupers. Or think of the impoverishment caused by the bombings during the war. Beautiful buildings, profitable businesses, expensive homes were suddenly turned into heaps of rubble. In 1945 I saw people who formerly were wealthy trudging along the highways in Germany carrying little bundles of clothes — all that they had been able to save. Or think of the great losses which some people sustained as a result of fire or floods or storms. Riches are uncertain. They offer no assurance of security. It is foolish to trust in them. The Apostle emphasizes this all the more when he speaks by way of contrast and says: "But in the living God, who giveth us richly all things to enjoy." God never changes. Our Savior is the same, yesterday, today, and forever. Never does anyone misplace his trust in Him.

What Use Our People Should Make of Their Temporal Possessions

Next follows a list of exhortations covering the use of temporal possessions. "That they do good." People who are rich are in a position to do much good to their fellow man. They can aid those who are in need. They can clothe the naked, feed the hungry, offer shelter to those who are without a home. The Apostle also expresses it in the words "ready to distribute," "willing to communicate." By these statements he emphasizes that it is to be not merely a gift without personal sentiment, but that it is actually to be a *sharing* with those who are in need. It implies generous, liberal giving, and it makes it a personal act, in fact, an expression of a personal inward feeling of sympathy. "This is not throwing a coin to a beggar; it is more than just handing out alms. It is giving so that others may have 'together' with us." The Apostle emphasizes that we are to be *ready* to distribute. Again, this readiness expresses an attitude of the mind and heart. It reveals a willingness grown out of genuine sympathy. It must mean that the Christian who has earthly possessions must actually be in touch with, in fellowship with, those who are lowly and poor. They who have nothing are to realize that the rich Christian is one of them, one with them.

An important statement of the Apostle is "that they be rich in good works." Children of God are vitally interested in doing good works. They realize this as soon as they come to faith. Even a dying malefactor, though his hands were riveted to the cross, spoke to his fellow sufferer, reprimanded him for his mockery, publicly confessed his own guilt, and stated that he received the due reward of his deeds, openly confessed the Lord Jesus Christ and within the hearing of those who stood on Golgotha pleaded with Jesus: "Lord, remember me when Thou comest into Thy kingdom." The Christian knows that he is "God's workmanship created in Christ Jesus unto good works, which God hath before ordained [or prepared] that we should walk in them." When a Christian has been blessed with more than ordinary possessions, he realizes that God has placed him into a position of doing good works above the ordinary. His possessions become a means whereby he can render service. This holds true especially of the support of the work in Christ's kingdom. It surely is a good work to bring people to the Lord Jesus. It is definitely one of the best uses of our possessions if thereby we can support the cause of missions. We should bring home this lesson to our people that their temporal possessions enable them to support the glorious work of Gospel preaching all the more generously. They can put their money to no better use. Now we must note that the Apostle again plays on the word *rich.* They are to be rich in good works. Elsewhere the Apostle says they are to abound in the work of the Lord. Since they have been placed into the position of doing more than the ordinary, they should do more than the ordinary.

When we consider these words earnestly and then think of our synodical budget and the efforts which we must put forth in order to reach the goal, which after much deliberation we adopted, there is every reason for us to ask ourselves whether we are really carrying out the Lord's command. "Charge them that are rich in this world to be rich in good works." We must ask ourselves earnestly whether we are reaching our people with this message and informing them what the Lord expects of them. It will not do for us to say that our people are doing all we can expect of them. We have few people who by comparison with the people of whom St. Paul spoke do not belong into the class of those who are "rich in this world." However, w also say that we are far from learned to be "rich in good w Furthermore, there are too mar remain on the periphery in ou gregations. They want to be me but they take little interest in work. They live in luxurious They travel in wonderful autom They entertain their friends la and then come with meager su the kingdom of God. They giv dollars where they should give dreds. They give their hundreds they should give a thousand or Have we an obligation to these who neglect to do what God e them to do? The Apostle ma plain when he says: "Charge the are rich in this world that th rich in good works."

Without a doubt we have very much, to learn in the w financial stewardship.

Of course, all this will not p and motivate people actually their share for Christ's kingdom Apostle for that reason says: "I up in store for themselves a foundation against the time to that they may lay hold on eterna Undoubtedly this refers to the fa they are to be reminded of the tian faith which they profess. should know what Jesus Christ d them. They should consider th gave Himself, His all, His life, in that He might redeem them. They stand again and again at Golg cross and view that sacred, wo head, pierced with ugly thorns back lashed and lacerated by scourges, those holy hands an pierced with ugly nails. They behold how after hours of indescr suffering He bowed His head int most disgraceful of all deaths, the which was a curse, the death c cross, that we may have forgiv peace with God, and eternal life.

Brethren, that must be the mo ing power that persuades our to contribute their part for God's dom. They are rich, decidedly r spiritual matters. They have thing which Jesus Christ earne them on Golgotha's cross. The God's people, who belong to family. They are heirs of eterna Their Savior made that possible it is this Savior who comes to now and says: I have made rich. I have given you spiritua as well as temporal blessings in abundance. Now be "rich in works." Brethren, if that doe soften hearts, pray, tell me wha With that in mind, let us approa problems of our Fiscal Confe May we see the cross of our Red ever before us as we determin figures with which we shall app all our people and charge them "rich in good works."

They Sang from the Heart

CASTLE STUDIOS

Part of the line waiting for the concert at Cardiff, Wales

WESTERN MORNING NEWS PHOTO

Lord Mayor of Plymouth with choristers and Dr. Acker. Director Precht is at far right. Statue of Drake in background

PHOTO COURTESY OF "HULL DAILY MAIL"

Lord Mayor and Lady Mayoress of Hull present choristers and Director Precht with plaque to be given to mayor and citizens of Springfield, Ill.

By WILLIAM D. KNIFFEL
Pastor, Our Savior Church
Crestview, Fla.

ever before have I heard a choir sing as they did." "It was at this meeting that my friend the Lord Jesus as her Savior." Acker's message helped us to n a deeper understanding of the or." "If singing on earth can be as ting as the concert was, how lovely e the singing in heaven." "I should o know more about the Lutheran ch and its activities." — These are a few excerpts from the many s which poured into the London eran Hour office after the Spring- Seminary Chorus' concert and gelistic tour of the British Isles summer.

ast spring the singing seminarians Springfield were still struggling to n funds for the venture by making concert appearances and by apng to friends, societies, and contions throughout Synod.

the close of the tour, as the sters sped homeward, they re- that their chaplain and tour er, Dr. Lawrence Acker of Omaha, told them on their Europe-bound e to expect only small handfuls diences at some concert stops, but ord blessed the 30 concerts with dances totaling more than 10,000 ers.

ter each performance, the semns mingled with the audience, lingered to ask questions about utheran Church, the International ran Hour, and theological probf personal concern. Usually these ssions ran an hour or two after ncert. Often, because of a strict schedule, the choristers had not since early morning, and at o'clock at night it was hard to find a restaurant open outside London. Sometimes the unfamiliar English food played havoc with the visitors' stomachs, and sometimes a straw or two stuck the men in the back as they made a vain attempt to get a full night's sleep at a British wayside inn. Yet these understandable inconveniences were far outweighed by the blessings on the sung and spoken message of the crucified Savior proclaimed at every stop on the tour. Truly, God's Word did not return void.

One of the members of the tour, Robert Wedergren, is now vicaring in the British Isles. The choristers, the student body at Concordia Seminary, Springfield, and the Board for European Affairs are supporting him. He has begun his work at Sunderland in northern England to prepare for a possible mission opening in that city.

For future mission contacts, the chorus gathered names of interested members in the many audiences. Through several BBC appearances the Springfield Seminary Lutheran Chorus broadcast messages which reached an estimated 10,000,000 listeners. Interest in the Lutheran Church and the Lutheran Hour surged upward in Britain. The 16 singers felt that the Lord had used them in a small way as instruments to further the Savior's kingdom here on earth.

After the last concert, at Cardiff, Wales, the choristers parted with sadness. Among the memories which the men cherished was the surprise of seeing again, at almost every concert, many of the passengers on the eastbound voyage from America. These fellow passengers who came to hear again the sung and spoken message included a Roman Catholic priest, a prominent Baptist preacher, and a Presbyterian college professor.

The seminarians remember the look in Director Fred Precht's eyes as he accepted on behalf of the chorus the bouquets of flowers from young representatives of refugee Lutheran congregations in Cambridge and Liverpool. The men could still feel the firm, warm handclasp of Lutheran Hour listeners who expressed their appreciation of the choristers' visit to Britain. Among the listeners were many who were blind and who were led from one chorister to another for a personal greeting.

The chorus members learned to love the hospitality and warmheartedness of the British people, all the members of the closely knit group on the tour, their traveling together, their choral training, the privilege of lifting their voices in song every evening to the Christ who had redeemed them, who had guided them, and to whom their entire lives would be dedicated.

ED. NOTE: *Pastor Kniffel, the author, was a member of the tour.*

YOUR SYNOD

THE PRESIDENT

Synod's Board for Home Missions in North and South America is decidedly happy and thankful to God that the Rev. Oswald A. Waech has consented to serve as Secretary of Home Missions and Evangelism. Another cause for joy and gratitude is the fact that the Rev. Harold A. Ott has accepted the assignment as Secretary of Latin American Missions. This means that our staff is now in a position to work at full strength. I am sure that our readers will invoke God's gracious blessings on these new staff members.

By the name "Latin American Missions" we mean the mission work done by our Synod in Cuba, Mexico, Central America, and South America. Formerly we thought only of the work in Brazil and Argentina. In these countries our Church worked chiefly among the people who had immigrated there from Germany. Very little work was done among the natives. Today things are different. In Brazil much preaching is done in the Portuguese language. In Argentina, and in the other countries where our Church is represented, most of the preaching is done in the Spanish language. Both Brazil and Argentina are regular Districts of our Synod. God has graciously blessed the work in both these Districts. The Brazil District now numbers nearly 80,000 souls and the Argentina District more than 17,000 souls. In Brazil we have 140 parochial schools with nearly 6,400 children enrolled. In Argentina it is not possible to conduct Christian day schools.

Our readers will be glad to read that for a number of years our Argentina District has carried on mission work also in Uruguay and in Paraguay. Recently it has entered also into Chile.

It surely is a blessing that God granted our fathers the vision to establish a college and seminary in Porto Alegre, Brazil, and also a college and seminary in Villa Ballester, a suburb of Buenos Aires, Argentina. This means that future pastors are being trained who can preach to the natives of any of our South American countries where God may open doors for us. In Porto Alegre there are enrolled about 135 students and in Villa Ballester, 30.

Three years ago our Synod opened mission work in Caracas, Venezuela, where our missionaries are preaching to German, English, and Spanish people. A flourishing Christian day school serves 170 children. God is blessing the work.

In 1940 our Synod began work in Mexico. Only native Mexicans are permitted to preach to Mexicans. Hence it is imperative that we train native pastors. Allocations from the Peace Thankoffering and contributions from the Lutheran Women's Missionary League enabled the Board to erect a beautiful church in Monterrey, Mexico, with seating space for 300. The building also serves as the home of our Instituto Concordia with its 12 students. In Mexico City we have a growing Spanish congregation with a flourishing Christian day school having an enrollment of 250 children. We also have a congregation of English-speaking people with a very beautiful c building excellently located.

Seven years ago God permitted begin mission work in Guatemala day we have five missionaries, wh been able to inspire groups of lay-w in many of the hamlets and villages the missionaries in bringing the m of the Gospel to others. They are ing also into Honduras, San Sal and Nicaragua with the message of crucified.

Another field which God has o to our Church is Cuba. Our two mi aries are already serving 360 souls.

The good Heavenly Father ce is blessing the work of our represent in the mission fields. This shoul merely move us to gratitude, bu encourage us and incite us to pra more fervently and give the more li for the cause of missions.

A CORRECTION

My attention has been called t omission of the phrase "at this co tion" in my quotation of the reso proposed by the Floor Committee meeting of the Synodical Confe (LUTHERAN WITNESS, August 31, 296, column two). The phrase was vertently omitted. I regret that it pened. It should read: ". . . wit understanding, however, that The theran Church — Missouri Synod doctrinal presentations relative t Common Confession, Part I, *at this vention* has clearly shown, etc."

JOHN W. BEHNKEN

BOARD OF HOME MISSIONS

For the first time in several years the Board for Missions in North and South America, more commonly known as the Home Mission Board, is again able to operate with a complete staff. Vacancies of long standing have been filled, and the reorganization of the staff, as authorized by the Houston Convention, has been carried out.

With the approval of the Board of Directors the following staff appointments have been made, covering the three major areas of the Board's activities: Rev. Harold Ott, Secretary of Latin American Missions; Rev. Oswald Waech, Secretary of Home Missions (Evangelism); and Rev. Wm. H. Hillmer, Executive Secretary of the Board and North American Missions.

Synod has placed the primary responsibility for mission work in the western hemisphere on the 32 North American and the two South American Districts. The Board for Missions in North and South America promotes the cause of missions through the Mission Boards of the 34 Districts by offering counsel, guidance, and financial assistance where needed. At the present time such assistance is granted to nine Districts in the U. S., three in Canada, and the two South American Districts.

In addition, the Board administers the work in the following countries: Mexico, Cuba, Hawaii, Guatemala, and Venezuela.

The following men are Board members: Rev. W. E. Dorre, chairman; Rev. Henry Blanke, vice-chairman; Rev. L. H. Deffner, secretary; Mr. E. T. Schumm, financial secretary; Rev. W. Harry Krieger; Rev. A. H. Haake; P. G. Vetter; Alvin J. Wulf; and Gerhard L. Freundt.

The Board holds bimonthly two-day meetings, usually in St. Louis. A North American and a Latin American subcommittee of the Board review the va items on the agenda and then mak propriate recommendations to the Board.

Since the work of the Home M Board is closely related to that o Church Extension Board, joint me of the two boards are held occasio There is also a close liaison betwee two boards through Dr. H. A. M who serves as Executive Secretary Church Extension Board.

Although the United States is quently thought of as a Christian the mission opportunities are neve less unlimited. For that reason the is particularly concerned with the ing of new churches in commu where our Church is not yet repres and intensifying the mission activiti our existing congregations.

WILLIAM H. HILLMER, Executive Secretary

The Psalter

d, Curb My Ambitions!

alm 131:1: "Lord, my heart is aughty nor mine eyes lofty; r do I exercise myself in great s or in things too high for me."

e is the basic human sin. Pride eally the love of self, the plac- our own needs and ambitions avings into the forefront. God ur neighbors are crowded out. the sin of thinking first of our- flows every other sin.

ide is the opposite of love. Love first of the other person — his e, his interests. Love comes God; love is the very nature of And as love is the fulfillment of Law, pride is the breaking of Law — all of it. For through we actually set ourselves up in of God and ahead of Him. And ays: "Thou shalt have no other before Me."

ie Psalmist's confession should r own: "Lord, my heart is not ty nor mine eyes lofty." Can onestly say that? Is our heart rly disposed, and are our eyes rly focused? The heart filled the Savior's love will not be ty. The eyes fixed upon Cal- cross will not be lofty.

ve alone is the antidote to pride, ure for selfish ambition. Love of the neighbor first; love is ul to its work; love sets a good ple; love holds no grudges; love e and modest and pure. Love other gods before the true God. nful pride exalts and worships an the capital letter *I*. But when pirit of God moves into our He cancels the I and makes of oss.

us transformed, we can echo salmist's words: "Neither do I se myself in great matters or in too high for me." The Chris- nows that there are things too too high for him. These are the of God, whose judgments are rchable and His ways past find- t. Our reason and our physical s are limited; there are bounds d which puny, finite man can- espass. Man, realizing this fact, tle cause for pride. Humble and nt, he will not exercise him- great matters or in things too or him.

od wants to put man in his That place is at the foot of the

THOMAS COATES

And Jesus Said

All things whatsoever ye shall ask in prayer, believing, ye shall receive.
MATT. 21:22

Can we consider too often what Jesus taught on prayer? He frequently dwelt on this subject, and it certainly cannot be amiss that we meditate on a great word touching prayer which He uttered on Tuesday of Holy Week.

Many people entertain the idea that prayer is a pious exercise which immensely benefits in a mental and spiritual way the one who prays, but that it has no influence on the course of events about him, and that it is a delusion to think that prayer ever has, let us say, averted a storm or stopped the rushing waters of a flood. Another idea which, though perhaps not expressed and championed publicly, has a wide vogue is that prayer is a sort of magic which is good to try when in trouble and which perhaps will change a fatal malady into something innocuous or forestall a business crash brought on by dishonest speculations.

That the first one of these ideas is wrong the word of Jesus states emphatically. "All things whatsoever" is the comprehensive phrase employed by the Savior when He speaks of the efficacy of believing prayer. The other notion, an altogether unworthy one, is condemned by the word "believing." Whoever looks upon prayer merely as a device which might be employed when everything else has failed, is not truly believing; such a person is tempting God.

The importance of this saying of Jesus for the proper understanding of what He teaches on prayer cannot be overstressed. He says in this very context that the removal of mountains is possible for praying Christians. Human reason protests — how can such a thing be true? The one word "believing" is the key to the whole mysterious promise. The Christian's prayer can accomplish anything at all if he believes that God will hear and grant his prayer. But to have this assurance you have to know that it is God's will that the event prayed for should come to pass. We do not remove mountains through prayer because we do not have the conviction that God wants us to do it; hence we cannot pray for such a removal with a truly believing heart. Our prayer woud be a way of tempting, that is, of trying out, God — a course which His children spurn.

WILLIAM F. ARNDT

The Lord's Prayer

"Who Art in Heaven"

The deeper Jesus leads us into His Prayer, the more fault we find with our praying. It is a humbling, yet also highly challenging, experience. Each word or phrase becomes for us another lesson to be learned.

So it is with the words "Who art in heaven." Do you want to know what they do to me? They shame my feeble faith. They confront me with the embarrassing question: When you pray the Lord's Prayer, *do you really expect something to happen?* Are you sure that God's name *will* be hallowed, that His kingdom *will* come, that His will *will* be done *because you are praying that it shall be so?*

The truth is that you and I often pray with no high expectations. We forget that we are speaking to our Father, *who is in heaven.* We deserve the rebuke of J. B. Phillips: "Your God is too small." Our puny ideas are unworthy of God's greatness.

Now, the greatness of God is not something to be learned in a day. Think of the 120-year-old Moses saying, "O Lord God, Thou hast *begun* to show Thy servant Thy greatness." The greatness of God is a study for eternity. Yet it is also a study for *now.* We will remain poor, bungling pray-ers until we make it our *chief* study — until it can be said of us:

> His one thought was God.
> In that thought he abode,
> Forever in that thought more
> deeply sinking.

Do you ask *how* you can study the greatness of God?

Study nature. Measure the power God has packed into a single atom; *add to it infinity,* and you will know what the Almighty can do.

Study history. Marvel at the wisdom God has shown in His dealings with men and nations; *add to it infinity,* and you will know what the All-wise can do.

Study Scripture. Size up — each day that you live — the amazing Cross; *add to it infinity,* and you will know what the God who is Love can do.

Then, just before praying your next Lord's Prayer, ponder the question of Jesus: "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father *which is in heaven* give good gifts to them that ask Him?"

O my soul, *how much* more?

OSWALD RIESS

Editorials

Knowing and Doing

It has been said that there are more than a thousand religions in the world, but in reality there are only two: the religion of works and the religion of salvation through faith in Christ Jesus. The majority of men who are at all concerned about the hereafter seek salvation by doing right, by trying to keep the Ten Commandments. That is the natural religion of the human heart. Man feels that if by wrongdoing he has incurred God's wrath, he must by doing right atone for his evil works.

But knowing the Commandments and doing them are two different things. Yes, God promises heaven to those who keep His Commandments. "This do and thou shalt live." But "there is not a just man upon earth that doeth good and sinneth not." God can grant eternal life only to him who keeps the Law perfectly. Not the man who tries, but who perfectly keeps the Law can hope to be saved.

There is only One who has ever done that, and He was Jesus. He did it all. He did it for us. By His perfect obedience even to the cross He atoned for the sins of the whole world. This perfect righteousness of Christ is given to everyone who repents and believes in Christ. Faith in Jesus Christ therefore is the only key to heaven. "He that believeth and is baptized shall be saved; he that believeth not shall be dammed."

What to Do?

The teen-age delinquency problem is figuring strongly in the news again. Crimes committed by vicious hoodlums are making the headlines. The cancer of juvenile crime is gnawing at the vitals of American life. Statistics state that of some 19 million youngsters, 10 to 18 years old, more than a million are court cases every year. Criminologists, psychiatrists, psychologists, and other specialists have sought the cause of the nation-wide wave of adolescent murder, burglary, auto thefts, and other criminal acts, in lack of parental control, sadistic comic books, brutality on TV, and the like.

Various remedies are proposed: use of strong disciplinary powers by parents and teachers; strict control of movies, television, comic books; deglamorizing crime; more stringent probation rules; establishment of more community centers; greater co-operation of church and home.

All of these and similar proposals are well and good. They should be put into effect by national, State, and local communities. But they do not go far enough. First and foremost is the recognition of the root of the evil: estrangement from God, transgression of His Law, sin. And then the cure: to bring parents and children under the influence of the Gospel that they may lead a God-pleasing life. Can the church make a greater contribution to American life?

"Make It Snappy!"

"Make it snappy!" is the order given today to writers, teachers, lecturers, and preachers, writes the witty *Christian Century* columnist Simeon Stylites in a recent issue. There is a "strong insistence," he says, "that reading ma dished up in capsule form. Literature, it is felt, sh reduced to a sausage mill, where everything comes short convenient lengths for the benefit of those to more than one page of print causes severe eye strain. have our Digests of Digests." "In churches today the it snappy' fellowship wants as a sermon a bunch of anecdotes tied up with baby ribbon."

Is this modern "snappiness" craze infesting also o churches? Restlessness seizes some worshipers wh service lasts more than an hour. At times a feeling o is sensed when the sermon is less than twenty m long. Perhaps to reassure watch checkers, some pr even inject an apologetic "briefly" in the introd We recently received for review a book entitled *101 Sermonettes.* The organ prelude dare not run ov minutes. No complaint about the postlude, for the o is playing only for himself anyway. In some instance the distribution of the elements in the Holy Supper ha timed, to chalk up a record, as it were. No, we a joking. We have seen a record of such "swift serv print, published most likely to offset criticism th liturgy is too long. This demand for "snappiness" doubt responsible for the fact that the congregation becomes acquainted with some of the gems of hymn our *Lutheran Hymnal.* Too many stanzas! Hymns, usually are units of content and progression of thou truncated, like dropping the third or the fifth act of

"Make it snappy" has its place, but let's banish i the church service.

"The Bread Didn't Get Good!"

Every time company visited the members of a Christian family years ago (usually 15 minutes before time!) the guests were asked to stay for dinner. Whe were seated at the table, the hostess would invariabl "The bread didn't get good!" But her homemade bre always faultlessly light, tasty, and palatable. Why d excuse it? Perhaps because of a sense of inferiority, of confidence in her ability, or her failure to feel s One thing is certain, she was not subtly asking for pliments. She was always "selling herself short," un timating her talents, excusing what others praised.

There are many like this Christian soul. We mak to say that such an attitude is not only unfair to the in ual, but unnecessary and regrettable. It is not our int to encourage the opposite — to go to the other extre become boastful, proud, vainglorious. Nor should a minimize what is a God-given talent. If God has be certain abilities, He wants us to accept them in humi develop them, and to use them for His glory and the w of our fellow men. With the prayerful thought: "I all things through Christ, which strengtheneth me," what we have and do what we can in our daily wo in the church, and leave the results to God. And so, bread "gets good," or if it doesn't, it won't matter. W done our best. Sometimes people praise what we t was our worst production.

ose Leaves

An "Open Door" Through The Printed Word

Some time ago one of our pastors residing in the East metropolitan area placed ten copies of *A Summary of stian Doctrine* by the sainted Dr. E. W. A. Koehler into main library and branch libraries of this populous com- ity. In order to ascertain how this volume had been re- ed by the reading public, a survey was made a year . The donor was agreeably surprised to note that this entation of Biblical teachings had been checked out on verage of 9.3 times per volume. A noteworthy record, in- !

In making his rounds the pastor also noted the dearth of stian literature on the shelves of our public libraries. ther observation made was that in the placing of de- inational writings before the public the Latter Day ts and the Christian Scientists were leading the field. We feel that these findings should be publicized in our eran circles. With respect to our church's great wealth hristian literary productions and religious periodicals, we not only too often put them in a secret place, or r a bushel, rather than on a candlestick, that they which e in may see the light?

We heartily commend those church organizations and viduals that have already initiated programs to publicize teachings of the Lutheran Church through our public ries. Many of our auxiliary societies in local congre- ns are casting about for suggestions for worthwhile ects in Kingdom service. How about making the place- t of Christian books and periodicals a major undertak- or the coming year? — Paul J. Hillmann in *California Nevada District Edition.*

"We"

Many of us talk about our church as though it were y" or "he" or "she" or "it," rather than "we." So often said, "The church ought to be on the job," or "They t to do something about that," or "I don't like the way run things." Are you a member of the church? Then ot say "they" — say "we." The work of the church is our , yours and mine. The world mission of the church is nission, yours and mine. When we talk about what the ch ought to do, we are talking about what you and ght to do. When we joined the church, we did not join be visited and coddled, but to serve as soldiers of the s in a regiment marching for the Lord. Let's not forget we are soldiers of the Cross instead of invalids to be ed. — A. E. Behrend in *Oklahoma District Edition.*

"On Her Way"

saw an ant upon a sidewalk. She was carrying a dead from where she was to where she was going. She ed very hard and purposefully. Just for the fun of it k a twig, removed the bug from the ant's grasp, and ned her search for it. When she found it not, she walked e walk, presumably in quest of another dead bug. She no time at all to sit down and ask herself, "Now what do that was wrong? Why did I lose that precious bug? should this happen to me and not to my brother Cadav- Where is the justice of God — if there is one?" No, ad of pondering unanswerables, she went on her way lid on mine. I felt a little mean about it all. I hope she another dead bug soon after we parted company for- — John Helmer Olson in *The Lutheran Companion.*

What's the Answer?

Question: Can you please discuss prevailing thoughts, Synod-wise, on cremation?

Answer: Cremation, the burning of corpses, though originally a heathen custom, is a neutral matter which is neither commanded nor forbidden in Holy Scriptures. Nevertheless, the attitude of the church with regard to cremation has on the whole been unfavorable and is so today. For one thing, God's people have always practiced burial in caves or tombs or in the ground (Gen. 23:19; 35:19; John 11:38; 20:1, 5), nor is there any good reason to depart from this age-old custom.

Again, cremation has been used by some people to try to thwart the resurrection of the body, especially when the custom is accompanied by the scattering of the ashes upon a flowing stream.

Some people hold that cremation is more sanitary than burial. That is debatable. It is also emphasized that cremation is more economical. That is probably true. There are also those to whom the thought of corruption beneath the sod is so horrible that they request cremation. But if one tries to visualize the process of incineration, it would hardly be less gruesome. People who arrange for their own cremation in order to thwart the resurrection of the body are not Christians, since the doctrine of the resurrection is a basic article of the Christian faith. (1 Cor. 15:12-20; 2 Tim. 2:16-18).

Question: Is Baptism valid if it is performed by a person or pastor of a church which does not believe in the Holy Trinity?

Answer: No, a church which does not believe in the Holy Trinity is not Christ's church and therefore does not have the commission nor authority to baptize. The Office of the Keys, given by Christ to His followers, requires that Baptism be performed in the name of the Father, the Son, and the Holy Ghost (Matt. 28:19-20). If a church denies the Holy Trinity, it also denies the deity of Jesus, and its Baptism is a meaningless rite.

Question: Are good works necessary to salvation?

Answer: For the sake of clarity this question will have to be divided. If you ask: "Are good works necessary?" the answer must be "Yes." That is evident, for example, from Rom. 13:5: "Ye must needs be subject" (to the higher powers); Acts 5:29: "We ought to [must] obey God rather than men"; 1 Thess. 4:3: "This is the will of God, even your sanctification." God demands godliness and good works (1) for His own sake, because He created us and redeemed us by the blood of His Son (Rom. 12:1, 2; Eph. 2:10; Titus 2:12-14); (2) for our sakes, as evidence of inward faith (Matt. 6:14, 15; 1 John 3:14); (3) for the world's sake, as a means of motivating men to hear the Gospel and thus to glorify God (Matt. 5:16; 1 Peter 2: 1, 2; 3:1, 2). When good works are lacking, saving faith is dying or already dead (Matt. 5:17-19; Gal. 5:6; James 2:17, 20, 26). On the other hand, that good works are not necessary to salvation is evident from such texts as Rom. 3:28; 4:6; Eph. 2:9; Titus 3:5. That there can be no salvation by faith *and* works is clearly shown Rom. 11:6; Gal. 2:16. They who seek salvation through the works of the Law have lost Christ (Gal. 5:4). O. E. S.

DISTRICT CONVENTIONS

BRIEF REPORTS

Central District

The Centennial Convention of the Central District met in Fort Wayne, Ind., June 21 to 25. About 1,200 people attended the centennial service in historic St. Paul's Church the evening of June 23. Dr. Ottomar Krueger, District President, preached the sermon, based on Lev. 25:10. He pointed out that God's people look backward with thanksgiving to the accomplishment of a century of growth by the grace of

God and look forward with courage to the opportunities and obligations of the new century.

At the centennial banquet, held in the auditorium of Central Lutheran School in suburban New Haven, June 24, Dr. A. O. Fuerbringer, president of Concordia Seminary, St. Louis, spoke on an old Latin proverb, *Tempora mutantur et nos mutamur cum illis* (Times change, and we change with them). "While change is inevitable, we must carefully sift out the eternal verities, which we cannot give up, and with regard to everything else accommodate ourselves to eternal changes. We must ever continue to live in the light of truth regardless of changes," he said.

Essay: Prof. Erwin Schnedler of the Fort Wayne Concordia delivered the convention essay, "The Divine Call." He will complete his paper next year.

Missions: A mission budget of $149,500 for the year was adopted to help support the 55 subsidized congregations in the District.

A parsonage wing of the Bloomington chapel will become a student center, and a new parsonage is to be bought. Funds were granted to build a student chapel at Columbus, Ohio, and to help enlarge Faith Church, Kent, Ohio. Four hundred Lutherans are attending Kent State University. The District will supply $40,000 of the $120,000 needed to enlarge the church.

Loans to the District for church extension purposes will hereafter bear up to 3% annual interest, retroactive to October 1, 1953. The District also raised its total loan ceiling from $250,000 to $500,000.

A permanent District Stewardship Committee of five men will be appointed by the President.

The District Board was encouraged, wherever possible, to erect a parish education building as a first unit in promising new mission fields.

New Members: Nine congregations and 20 pastor and teacher candidates applied for synodical membership and were accepted. Gethsemane Congregation, Lakewood, Ohio, transferred from the Slovak Synod.

Division of the District: After the committee appointed to consider a division of the Central District recommended that the District be divided along the Ohio-Indiana line, extended south through Kentucky, and that a committee of an equal number of men from each of the two proposed Districts be empowered to consider the equitable distribution of the assets and liabilities of the Central District and to report to the 1955 convention, lengthy and fervent discussion developed. An amendment was offered early to vote on the matter by ballot for a two-thirds majority decision. The amendment was then divided into two sections, each section passing. A further amendment provided that Kentucky as a whole remain with Indiana in the event of a division. The convention finally decided to postpone action until 1955.

The original committee, appointed in 1951 to consider a division and, with membership increase to six men, given more time in 1952 for study, is to draw up recommendations for the equitable distribution of assets and liabilities between the two proposed new Districts.

Officers: President, Dr. Ottomar Krueger; First Vice-President, the Rev. Herbert Berner; Second Vice-President, the Rev. George Maassel; Secsecretary, the Rev. Walter O. Pasche.

Dr. Walter C. Birkner was honored for his 25-year service as Director of Missions.

Eastern

The 71st convention of the Eastern District met at Camp Pioneer, Angola, N. Y., June 21-25. Dr. A. Grumm of Fargo, N. Dak., Second Vice-President of Synod, represented synodical President John W. Behnken.

Essay: The Rev. Oswald A. Waech delivered the convention essay on "The Church's Greater Warfare." In six lectures he spoke of the church's enemies; the devil's weapons; the church's armor; the methods of the chu warfare; the assurance of vi through preaching, teaching, and r ing; and missions and evang "Today we need to reach out as before," said the essayist, "becau the inroads of Communism, secula and materialism. If someone we ask the question, "What war in hi has been the subject of more th and discussion than any other? would mention the great conti bitter conflict between the forc good and evil. This warfare diffe to time, participants, extent, and come."

Centennial: The Rev. Herbert lot, chairman of the Centennial mittee, outlined tentative plans fo celebration of the Eastern Dis 100th anniversary in 1955.

In gratitude to God the con tion resolved to gather a thankoff of $150,000 for the work of Ch Extension during the centennial

At the 50th anniversary conve of the District, which convened at Trinity Church, Buffalo (the Re Senne, pastor), the Rev. H. W said in his presidential address in "Only after repeated and thorough liberations was it finally decide divide Synod into four Districts. ready in 1848, at the convention Louis, a petition was presented questing that Synod be divided two Districts. However, without discussion, this was declined 'bec such a division at the present is premature.' At the conventio Fort Wayne in 1849 the question raised again, and again declined 1852 it was decided unanimous divide Synod into four Districts. proposal was placed before all the gregations of Synod during the c of the year and unanimously app at the convention in Cleveland in and put into execution in 1854."

Business: The convention res to ask the English District cong tions within the confines of the Ea District prayerfully to consider advisability of affiliating thems with the Eastern District for the pose of serving better its high-po tion area.

The convention set salaries missionaries, both married and s between $2,600 and $3,600 plus Other benefits (up to $25 a mont utilities and a similar amount fo expenses) are to continue.

New Mission Board: The slat candidates for District Mission B from the Rochester area was ele

tev. Herman Frincke, the Rev. Kohlmeier, the Rev. Victor lt, E. Lowitzer, and Dr. A. Soss.

ish Education: Since the Sunday l is the principal educational y for the majority of the District's egations, they were urged to fol- suggestions of providing an ate teaching program stressing ng methods and making use of arish Education Bulletin; cultivat- dequate home relationships; par- ting in a year-round missionary am; making the congregation of its responsibility to provide ian education.

ficers: After nine years of service strict head, Dr. Charles Behnke chester asked to be relieved of the presidency. Dr. Eric Malte, who was Second Vice-President during the past triennium, succeeded Dr. Behnke. In token of the District's esteem for the retiring President, the delegates gathered a collection to help him enjoy a long-awaited vacation.

C. Malte
sident
n District

The Rev. G. Karkau was elected First Vice-President, succg A. F. Krueger, who had also rawn his name for re-election.

e Second Vice-President is the Martin Mueller; Secretary, the Gilbert Oldsen; Treasurer, Nor- Wulf; and Financial Secretary, d Bauer.

sident: Dr. Malte, pastor of any Church in Penn Hills, Pitts- ; since 1940, and the son of the W. F. Malte of Buffalo, was born hocton, N. Y., January 9, 1904. vas graduated from Concordia ge, Fort Wayne, 1923; Concordia ary, St. Louis, 1927, with a B. D. e; University of Pittsburgh, 1933, an M. A. in Education. In 1945 ceived a Ph. D. in Greek New ment.

served Grace Church, Bradford, s pastor, 1927-1929; field secre- for Valparaiso University, 1930- pastor, Immanuel Church, Brad- 1931-1941; assisted in establishing egations at Bradford; Elma, N. Y.; nt Hills and Penn Hills, Pa.

was president of the Pittsburgh h Extension Society; chairman, urgh Mixed Local Conference; urgh Regional Pastoral Confer- Press and Radio Committee of n District; Young People's Com- of Eastern District; Board of Education of Eastern District. s lectured widely and has con- ed numerous articles to church ations. He is a member of the cal Association of the Atlantic

He and his wife, the former Amelia Agle of Eden, N. Y., are the parents of two children: Paul, a third-year student at the St. Louis Seminary, and Ruth Elaine.

South Wisconsin

The South Wisconsin District, "one of the smallest in area, but one of the largest in population," met for its 27th convention, June 21—25, at Concordia College, Milwaukee.

The opening service in Cross Church (the Rev. R. J. Lillie, pastor) brought not only Dr. Oliver Harms' admonition to "follow the old paths" but also vigorous congregational singing of virile, faith-strengthening Lutheran hymns.

The theme of the convention "He Must Increase, but I Must Decrease" appeared in huge colored letters on the stage at the college and was effectively lighted throughout the convention sessions; but, more important, it appeared in the sober, zealous, determined, Christ-centered spirit dominating the convention.

The persistent emphasis on the work of John the Baptist was made particularly effective in the presidential address of the Rev. H. W. Baxmann, in the convention essay by Prof. Martin Franzmann, and in the devotional address by the Rev. Henry Tesch.

Essay: Professor Franzmann, in the first part of his essay, "The Mission and Message of St. John the Baptist," treated the mission of John and included a brief survey of his life and a study of his various titles.

The second part presented the message of John on the basis of the statements: "The kingdom of God is at hand," "There cometh One after me," "Repent," and "Be baptized."

The paper will appear in its entirety in the official District report.

Business: The District comprises 167 congregations, with 79,794 communicant members, 105,835 baptized members, and approximately 200 pastors. It has 62 parish schools, attended by 7,301 pupils, taught by 241 teachers (121 male and 120 female), and also 152 Sunday schools, attended by 16,109 pupils, taught by 1,755 teachers.

Registration for the convention totaled 249 voting delegates and 142 nonvoting delegates.

The District elected the Rev. H. W. Baxmann President. Last fall he had assumed the unexpired term of former President Arthur H. Oswald, who at Houston in 1953 had been elected a member of Synod's Board of Directors.

Mission-Stewardship Secretary: Action on the 1952 memorial which proposed the establishment of two separate offices, Mission Secretary and Stewardship Secretary, had been postponed until the 1954 convention. The delegates expressed their sincere appreciation of the services of the Rev. Edward H. Schmidt, who, after serving the District for many years as Mission-Stewardship Secretary, asked to retire, for increasing age made it difficult for him to carry the full responsibility of the dual office. Because of his intimate acquaintance with the mission fields, and also because his services are still available on a part-time basis, the District resolved that a man be called to assume the duties of the Mission-Stewardship Secretaryship, which will be continued in its present form until a division is indicated, and that the new incumbent be assisted by Pastor Schmidt.

Work at Colleges: The convention welcomed the introduction of Milwaukee Concordia's new president, Prof. Walter W. Stuenkel, whose warm presentation of college news won the delegates' approval.

The Rev. Edward Wessling, pastor of Calvary Lutheran Chapel on the campus of the University of Wisconsin in Madison, announced that from 30 to 40 hours are spent weekly in personal counseling; that 51 students were instructed and confirmed during the past school year; that the average church attendance on Sundays is 603; and that a new film, "The Church That Went to College," portraying the religious work done by the joint program of the Missouri and Wisconsin Synods on the University of Wisconsin campus, is available for showing in congregations.

Parish Education: The Board for Parish Education gave its annual report in the form of educational tableaux under the direction of the Rev. Erich Brauer, newly called Executive Secretary of the Board for Parish Education. Thirteen representatives of all ages and groups in the church, from a "mother with her babe in her arms" to an "elderly Christian," presented their special needs for Christian education and pleaded for the church's help to fill those needs through her various training agencies.

Convention Notes: "The memorial service, with the sermon by Prof. C. A. Hardt, like other devotional addresses, was rich spiritual fare.

"This convention was not notable for momentous decisions but for a momentous decision: to bow reverently to the absolute and unquestioned authority of all Bible statements and to become instruments of the imparted power of God in a vigorous program of teaching and preaching, of education and missions.

"It was, as the Rev. Karl Wedel said in his closing devotional address, a 'beautiful convention,' marked by docility and determination, by humility and zeal, by something of the spirit of John the Baptist and his intense desire — 'CHRIST must increase, but I must decrease,'" Prof. Oliver Rupprecht wrote.

ECONOMICS OF A GROWING CHURCH

Perhaps the phrase "a democratic economy" would describe better than any other a first impression of the Fiscal Conference, held at Concordia Seminary, September 8—10, 1954. Approximately 175 members of all Districts and of all departments of Synod met to discuss their plans for next year's work in the church at large. They set the budget, sliced it, restored some of the cuts, and did everything except raise it. Correction! They even raised it somewhat — from $8,100,000 for 1954 to $9,100,000.

Give—Take

From the moment when William A. Drews, Conference Chaplain, opened the sessions to the announcement of adjournment by the chairman, Vice-President Frederick A. Hertwig, a brotherly spirit pervaded the air. It was a give-and-take spirit. "Give an increase to the departments where increases are essential, so that the maximum amount of progress can be made. Take it away from those proposed budgets where it does not seem absolutely essential, so that there may be no waste and we shall not ask God's people to do more than is necessary." That seemed to be the motto.

President John W. Behnken sounded the keynote. (See page 3).

Chaplain Drews opened each session with a reading from the Letters to the Corinthians and with prayers that were steeped in Scripture.

Highlights

Vice-President Herman Harms, asked what he considered the highlight of the Conference, said: "It is the immense opportunity which is opened to us Lutherans in the United States, so clearly presented to us in this conference. It is also the great need of increasing the Church Extension Fund. There are hundreds of places where we could open new churches."

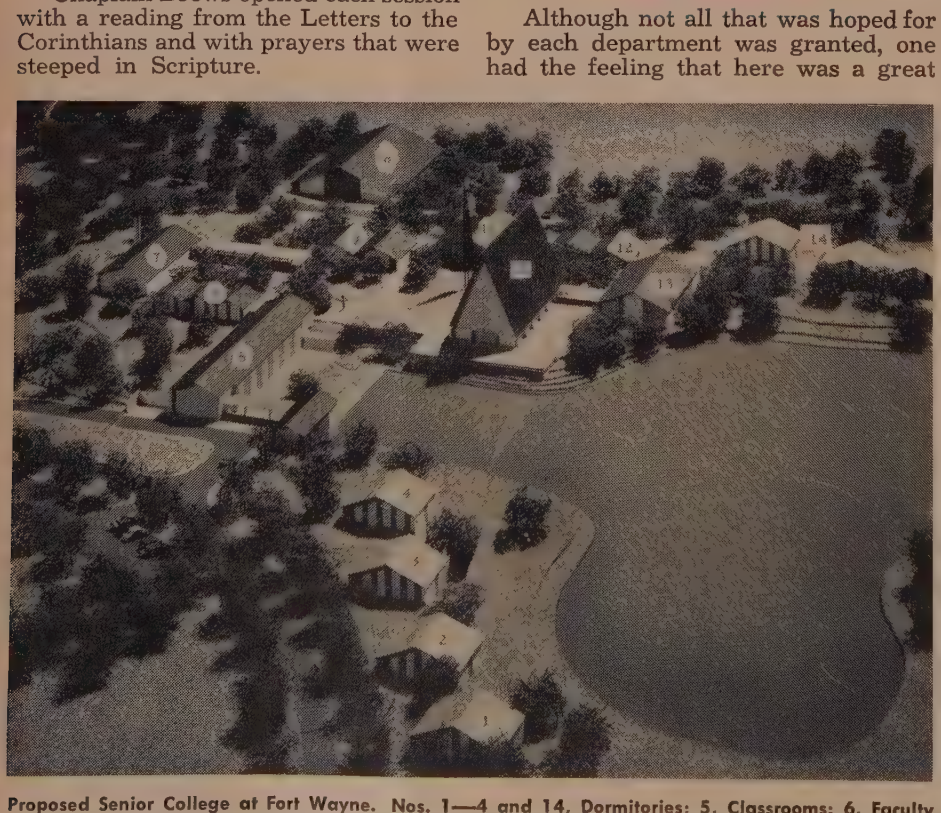
Others might have said that the proposed senior college was the highlight. Eero Saarinen, the architect, was present with a detailed scale model of the proposed buildings, unique in our circles in that smaller cottage units for 34 students are proposed instead of the usual large dormitory. The Board for Higher Education was granted permission to spend $5,200,000 on the senior college before the next convention of Synod.

Eight items in the budget accounted for 84% of the total. They are: Deaf Missions $198,000; Foreign Missions $1,040,000; Negro Missions, North America, $214,000; African $169,000; Home Missions $1,270,000; Church Extension Fund $200,000; Mass Communications (TV) $500,000; Higher Education $2,860,000; and Support and Pensions $1,250,000. The total proposed budget was $10,500,000. A total of $9,100,000 was granted.

Able Leadership

Although not all that was hoped for by each department was granted, one had the feeling that here was a great church at work, moving forward God, who has given us able a voted leadership. One could wi all members of the church have been present. Undoubtedl would have been fewer cuts, m sistence on progress, and more ance that funds required wo forthcoming. There would hav better understanding, too, of the gious amount of work being d Synod's executives and fewer plaints about a rising budget increasing number of servant carry on the work at large.

The facts as presented by informed leaders were convincin delegates, acting as a check leaders, who might otherwise overzealous for their cause, s budget in a democratic way. It r to be prayed for and subscribe membership with confidence leaders and trust in its God, a bership that is spiritually and m ally rich and can well afford to in good works. ELMER A. KETT



Proposed Senior College at Fort Wayne. Nos. 1—4 and 14, Dormitories; 5, Classrooms; 6, Faculty Offices; 7, Auditorium; 8, Gymnasium; 9, Commons Building; 10, Dining Hall; 11, Chapel; 12, Health Clinic; 13, Library

SEMINAR ON CONFIRMA INSTRUCTION

During the last full week in A (24—27) a meeting was held in H Wis., that might be described a tory making. For the first time history of American Lutheranism resentatives from seven Lu bodies sat around the table to lis papers dealing with confirmatio to discuss the various aspects o firmation instruction on the ba these papers. Altogether there w editors, writers, professors, exec and pastors present. The papers with the history of confirmation aims, content, methods, and act integration with the total parish e tion program, evaluation of the and parental co-operation. The portion of the first two days wa voted to the papers and to disc of confirmation instruction. The s two days were devoted to com work and to the presentation of mittee reports or findings.

The seminar was exploratory ture. In all Lutheran bodies there awareness of the importance o firmation instruction in our day there seems to be a general con that the time has come for re-exa tion of the program, of materia methods, and especially for givin tors adequate guidance. The fi of the seven committees, possibl the essays, will be made availa leaders and will be a valuable re for all who want to write on the ject or explore ways of making firmation instruction more eff These findings reveal that ther common needs in the area of con tion instruction. A. C. MUEL

NEWS

r. Martin J. Neeb of St. Louis has ted the call to the presidency of ordia Senior College in Fort ne, according to information re- d from the Rev. C. E. Aulick, sec- y of the Board of Control.
ne Board for Higher Education, n Dr. Neeb now serves as exec- secretary, has requested him to nue in this office until his suc- r is appointed.

he Rev. Elmer Knoernschild on mber 16 joined the staff of the eran Laymen's League in St. Louis utheran Hour program director of L. L. L.'s two radio features: the eran Hour and the Family Wor- Hour. Since 1946 he has been the uncer on the network programs e Lutheran Hour, an assignment ill continue to fill.
s program director for Radio Sta- KFUO on the campus of Con- a Seminary, St. Louis, Pastor rnschild has conducted many reg- features including "The Chapel low"; "Christian School of the "Let's Go Back to the Bible"; a dramatic, family-type program, Schroeders." He has also been wscaster, announcer, narrator, and t writer for various commercial sustaining programs on radio and ision stations in the St. Louis area.

embership in all the Lutheran rches in America in 1953 totaled ,066, an increase of 195,121 or 2.9 cent over the previous year, rding to the annual statistical mary compiled by the Division of ic Relations of the National Lu- n Council.
he Lutheran Churches, which rise the third largest Protestant minational grouping in America, exceeded in number only by the ists and Methodists.
here are 6,666,181 Lutherans in the and 202,885 in Canada.
or the ninth consecutive year The eran Church — Missouri Synod the highest numerical increase: n of 69,226 baptized members or er cent over 1952.

Among the major bodies, the American Lutheran Church showed the greatest advance on a percentage basis: 33,546 additions, representing a gain of 4.2 per cent. The ALC, with 824,535 members, is the fourth largest Lutheran body.

The United Lutheran Church in America, largest of the bodies, reported an increase of 55,427 members or 2.7 per cent to a total membership of 2,143,372.

The Joint Synod of Wisconsin gained 6,108 or 1.9 per cent to 322,947.

Western Union officials at Evanston estimated that newsmen covering the Second Assembly of the WCC wired nearly 1,225,000 words. "This was by far our biggest around-the-clock operation since the 1952 Democratic and Republican conventions," said H. E. Stanley of Chicago, Western Union's Illinois district superintendent.

A total of 646 accredited correspondents covered the sessions: 322 represented secular newspapers, magazines, and news agencies; 195 the religious press; 76 the foreign press; and 53 radio and TV agencies.

Dr. Franklin Clark Fry, president of the United Lutheran Church in America, was elected chairman of the World Council of Churches' Central Committee at a meeting in Evanston following the close of the Council's Second Asembly. Also appointed by the newly elected 90-member policy making Central Committee was a 20-man executive committee, representing churches in various parts of the world.

It was announced that publication had been arranged in the United States for an official report of the Second Assembly and that the volume will be available about next spring.

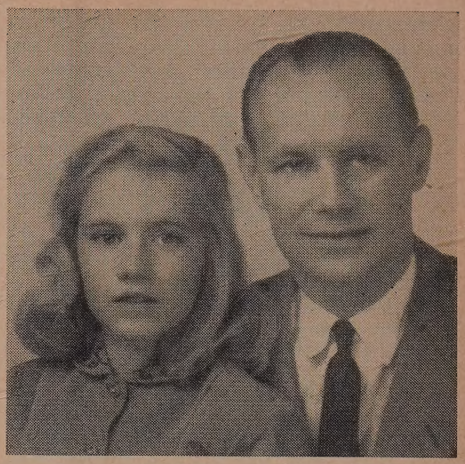
The Second Assembly of the World Council of Churches defeated an effort to insert into the report of the WCC's Commission on Evangelism a statement on religious instruction in public schools. Several prominent American churchmen had spoken against the statement.

"Of the 42,000,000 school children in the U. S. and Canada — 4,000,000 of them in the latter country — there are 13,000,000 who get no religious education at all," Canon R. K. Naylor of Montreal, a representative of the Church of England in Canada, said. "The North American continent has serious problems in regard to religious education in the schools, and we seem willing to sacrifice the religious illiteracy of 13,000,000 children to political expediency." Canon Naylor had proposed and supported the statement which the Assembly defeated.

Bishop J. Waskom Pickett of India warned that inclusion of such a statement might lead nationalistic groups in India and Pakistan to demand that Hinduism and Mohammedanism, respectively, be taught to all children, including Christians, in the schools of those countries.

The World Council of Churches at its Second Assembly, held at Evanston, made no changes in the confessional requirement for membership in the organization. The existing requirement, known as the Basis, of the WCC's constitution declares that "the World Council of Churches is a fellowship of Churches which accept our Lord Jesus Christ as God and Savior." To be eligible for membership, churches must "express their agreement" with this Basis and "satisfy such criteria as the Assembly or the Central Committee may prescribe."

By accepting a report of its general policy committee, the Assembly approved the negative action taken by the Central Committee on three formal proposals for a change in the Basis. Three churches which sought to broaden the Basis and liberalize the



LYDIA RISCHE, 11-year-old daughter of the Rev. John H. Rische, pastor of San Francisco's Bayview Mission, took her father on a 10-day tour of Switzerland last month.

Last April the *San Francisco News* sponsored a "Heidi" art contest. The eleven top prizes were the trip to Switzerland and ten Swiss wrist watches. Lydia won over 25 finalists and 1,000 young artists, whose contributions were judged by three local experts in evaluating commercial art.

Lydia attends Sunday school at the Bayview Mission and is enrolled in the sixth grade at Grace Lutheran School.

epresentatives at the Seminar on Confirmation and Confirmation Instruction, Racine, Wis.

requirement for membership had been turned down by the Central Committee on the ground that the suggested changes "would not be in fact within the Christological principle set forth in the present Basis."

DEATHS

William H. Garbers, 20, son of Mr. and Mrs. Harold Garbers of Oak Park, Ill., a pre-enrolled senior at Concordia Teachers College, Seward, Nebr., died, August 28, 1954, of a kidney disorder.

David W. Zielske, 21, a third-year student at Concordia Seminary, St. Louis, drowned September 19, 1954, in the Meramec River near Valley Park, Mo. He was the son of Mrs. Ewald A. Zielske of Morristown, Minn.

Gerhard E. Walter (November 14, 1918, Boyd, Minn., to June 7, 1954, Columbia Heights, Minn.), son of E. C. and Hattie Bohn Walter; graduated Concordia College, St. Paul, Minn., 1937; Concordia Seminary, St. Louis, 1941; vicared at Boyd; served as candidate at Devils Lake, N. Dak; St. John's, Norris, S. Dak.; Peace, Stamford, S. Dak.; pastor of St. Paul's, Tilden, and St. Paul's, Newman Grove, Nebr., 1943 to 1951; Immanuel, Appleton, and Trinity, Alberta, Minn., 1951 to January, 1954; pastor of St. Matthew's, Columbia Heights, Minn., from January until his death. He was chaplain of the 1952 Minnesota District Convention and delegate to Synod's convention at Houston in 1953.

He is survived by his wife, the former Dorothy Poissant, whom he married in 1942; and three sons: Douglas, Paul, and Donald; his parents; a sister, Mrs. Alfred Beninga; and a brother, Arnold.

Funeral services were conducted at St. Matthew's on June 10. The Rev. Luther H. Anderson read the liturgy, Pres. H. A. Gamber spoke in behalf of the Minnesota District, and the undersigned preached. At the funeral services, conducted at Zion Church, Boyd, the Rev. E. A. Klemp preached, the Rev. K. K. Hill, Visitor, officiated, and Louis Rosin and R. H. Lawrenz spoke on behalf of Zion Congregation. Interment was at Boyd. F. E. GESKE

Edmund H. Huebner (October 16, 1860, Erdmannsdorf, Saxony, Germany, to June 9, 1954, Random Lake, Wis.) was induced by a friend to prepare for the ministry under Dr. Friedrich Brunn at Steeden, Germany. In 1885 Edmund Huebner came to America; graduated from Concordia Seminary, Springfield, 1887. His first pastorate was at Hancock, Mich., where he married Anna Schedler of Niederplanitz, Germany. He served Saint John's, Random Lake, for 46 years; he was Visitor of his circuit for 28 years. In 1944 the Springfield Seminary awarded him the honorary degree of Doctor of Divinity.

He was preceded in death by his wife in 1950 and by an infant daughter. All of the six children who survive him reside in Wisconsin: Mrs. Walter Goetz, Milwaukee; the Rev. Walter, Mondovi; the Rev. Martin, Neshkoro; Mrs. Paul Scholz, Adell; the Rev. Gerhard Huebner, Portage; Lydia Huebner, Random Lake.

At the funeral service on June 14, Pastor John F. Boerger, Sr., *em.*, Racine, addressed words of comfort to the family; Pres. H. Baxmann, Plymouth, spoke on behalf of the South Wisconsin District; the undersigned preached; and Visitor R. Jagow, Fredonia, officiated at the interment.

EDMUND A. ZAPF

Martin W. Strasen (December 26, 1897, Milwaukee, Wis., to June 30, 1954, Lansing, Ill.), son of the Rev. John C. and Wilhelmine Doermann Strasen; graduated Concordia Seminary, St. Louis, 1921.

Pastor, Lembach, Alsace, France, and Strasbourg, France; St. John's, Shawano, Wis.; St. John's, Berlin, Wis.; Ebenezer, Milwaukee, Wis.; professor, Seminario Concordia, Porto Alegre, Brazil; pastor, Trinity, Lansing, Ill., until his death.

He was president of the Free Church, Alsace, France, 1925 to 1930; chairman, Committee for Young People's Work, South Wisconsin District, 1934 to 1940; chairman, Board for Missions to the Blind, until 1948.

In 1922 he married Lydia Behl of Milwaukee. She died in 1936. This marriage was blessed with four children, all of whom survive their father: Ruth, Elizabeth, Robert, and Martin Peter. In 1938 he married Leona Bahr of Berlin, Wis. She and two daughters, Charlotte and Catherine, survive him.

The undersigned conducted the funeral service in Trinity, Lansing, on July 2. The Rev. H. J. Wunderlich spoke for the Northern Illinois District. On July 3 another service was held in Milwaukee, in which the Rev. A. H. Oswald preached and the Rev. R. Lillie was liturgist. Interment was in Union Cemetery, Milwaukee. A. E. KRAUSE

ANNOUNCEMENTS

Ordinations and Installations

CANDIDATES

Ordained:

Claycombe, Howard E., St. John the Divine, Chicago, by Roger L. Sommer, Aug. 29.

Ordained and Installed:

Avendano, Jose, Vina del Mar, Chile, by S. H. Beckmann, April 25.

Brammeier, Marvin, as missionary for Palmdale, Calif., by Elmer Ude, Aug. 29.

Dittloff, Wayne, Zion, Wessington Springs, and St. John, Lane, S. Dak., by Paul G. Wendling, Sept. 5.

Fox, Herbert S., St. Paul, Chilliwack, B. C., by C. Beiderwieden, Aug. 22.

Kniffel, Wm. D., Our Savior, Crestview, Fla., by Wm. G. Kennell, Sept. 12.

Raedeke, Ronald, Peace, Spring Valley, Sask., by V. Hergesheimer, Aug. 29.

Wyssmann, Robert W., Immanuel, Parshall; Redeemer, Keene; and Immanuel, Ryder, N. Dak., by Fred. Brick, Sept. 5.

PASTORS

Installed:

Berndt, Juan G., Valparaiso, Chile, by S. H. Beckmann, April 25.

Biberdorf, Ernest A., Zion, Macon, Mo., by Louis Tirmenstein, Sept. 5.

Boerger, Fred, St. Paul, Malcolm, Nebr., by W. C. Ollenburg, Sept. 5.

Boerger, John F., Jr., St. James, Scottsbluff, Nebr., by A. H. Ernst, Sept. 5.

Brockhoff, Harold, Christ the Redeemer, Tulsa, Okla., by W. W. Frank, Sept. 12.

Danker, Frederick W., assistant professor, Concordia Seminary, St. Louis, by Geo. W. Wittmer, Sept. 15.

Dittmann, Robert L., Redeemer, Alexandria, La., by M. Holls, Sept. 12.

Fitz, Edwin V., Calvary, Wellington, Kans., by Carl S. Mundinger, Aug. 29.

Frey, August O., Immanuel, Manchester, N. H., by Harold C. Johnson, Aug. 29.

Gottberg, Armin C., Emmaus, Hoisington, Kans., by Arlen J. Bruns, Sept. 5.

Irmer, Arthur T., Zion, Terra Bella, Calif., by Theo. E. Hoelter, Sept. 12.

Koepke, Luther P., St. Paul, Kouts, I... H. H. Kumnick, Sept. 5.

Larson, Elmer, St. Paul and St. Peter, Wis., by R. J. Cattau, Sept. 5.

Messerschmidt, Emil F., St. Paul, Naugat... by E. H. Kionka, Sept. 5.

Messerschmidt, Lester P., instructor, Co... Seminary, St. Louis, by Geo. W. W... Sept. 15.

Metzdorf, Eric O., Grace, El Dorado, K... S. G. Widiger, Sept. 5.

Meyer, Paul G., Gethsemane, Buffalo, N... G. Karkau, Sept. 12.

Miller, H. Earl, Faith, Elma, N. Y., by... Krueger, Sept. 5.

Pederson, Tobias, Zion, Bancroft, Ne... H. L. Hennig, Sept. 5.

Schade, Edward W., St. Peter, Snyder, a... manuel, Dodge, Nebr., by E. L. Bor... Aug. 29 and Sept. 5.

Scheibert, Harold W., instructor, Co... Seminary, St. Louis, Mo., by Geo. W... mer, Sept. 15.

Schoedel, Walter M., Emmanuel, Fort ... Ind., by H. H. Backs, Sept. 12.

Vincent, Arthur M., assistant professo... cordia Seminary, St. Louis, Mo., by ... Wittmer, Sept. 15.

TEACHERS

Installed:

Abel, Alfred C., Zion, Corvallis, Oreg., ... Gieseke, Sept. 5.

Albrecht, Cand. Henry C., St. John, St... burg, N. Y., by J. W. Thiemecke, Aug...

Behmlander, Cand. Herbert, Immanuel, ... Kans., by E. W. Licht, Aug. 1.

Bergdolt, Cand. Raymond C., Chri... Woodburn, Ind., by L. W. Schu... Sept. 5.

Boeshans, Cand. Arthur, St. John, Chest... by H. F. Gerecke, Aug. 29.

Brakenhoff, Cand. Loren, Bethlehem, C... by A. O. Gebauer, Sept. 5.

Bueter, Arthur, Bethlehem, Sheboygan, ... C. W. Ladewig, Sept. 12.

Camann, Cand. Francis, St. John, Pl... Wis., by H. W. Baxmann, Sept. 12.

Deffner, Walter, Our Savior, Rego Par... N. Y., by F. W. Feinsinger, Sept. 12.

Gruber, Homer C., Ascension, St. Loui... by M. Haendschke, Sept. 12.

Haas, Cand. Walter D., St. Paul, Chica... R. F. Kamphoefner, Sept. 12.

Hafner, Lawrence E., St. Mark, Steelevil... by R. C. Fessler, Aug. 29.

Heidorn, Cand. Paul, Zion, Harbine, Ne... R. O. Reinisch, Aug. 29.

Hentscher, Robert C., First Luth., Fort ... Ark., by E. A. Krause, Aug. 29.

Hjort, Cand. Lawrence, Concordia, Eva... Ind., by P. F. Plunkett, Sept. 12.

Karpinsky, John, Trinity, Freistadt, W... H. H. Wiechmann, Sept. 5.

Kasten, Cand. Eugene, St. John, Adrian... by F. L. Miller, Aug. 29.

Klostermann, Cand. Marvin, St. John... Ind., by A. H. Gallmeier, Aug. 29.

Kluge, Cand. Bernard, First Luth., Sa... nando, Calif., by Oswald Skov, Sept.

Koehnke, Paul, First Luth., Manhattan ... Calif., by J. C. Jacobsen, Sept. 12.

Kolstedt, Cand. Robert, Calvary, Silver ... Md., by G. W. Hyatt, Aug. 29.

Krull, Karl, Our Savior, Arlington, Va., b... Kavasch, Sept. 12.

Krutz, Cand. Charles, Bethlehem, St. Lou... by L. E. Eifert, Sept. 12.

Kuring, Cand. Roland, Immanuel, Bristol... by G. J. Meyer, Sept. 5.

Lunz, Cand. Robert G., Jr., Mt. Calvary, ... wood, Mo., by T. W. Schroeder, Sept...

Lutz, Erwin W., Messiah, St. Louis, Mo., ... W. Wittmer, Sept. 5.

Newkirk, R. F., St. John, Rogers City, ... by R. E. Weller, Sept. 12.

Niemann, Cand. Arthur C., Redeemer, ... Mich., by O. T. Diefenbach, Aug. 22...

Nordbrock, Edgar E., St. Paul, Milford, ... C. H. Fruendt, Sept. 5.

Nuechterlein, Ralph, St. John, Fraser, M... E. C. Weber, Aug. 15.

Ostwald, Cand. Alan, Holy Ghost, Niagar... N. Y., by V. W. Dahlke, Sept. 5.

Pfitzer, John C., instructor, Concordia Se... St. Louis, Mo., by Geo. W. Wittmer, S...

Reuter, Cand. John F., Peace, Fort Wayn... by E. H. Albers, Sept. 12.

Schamber, Harold P., Immanuel, La... Minn., by W. F. Seebach, Sept. 5.

Scheimann, Cand. Robert, Immanuel, Cle... Ohio, by A. W. Hinz, Sept. 5.

Schillinger, Herbert C. J., First Trinity, C... by H. Lachmann, Sept. 5.

Schlichting, George T., Trinity, Ric... Calif., by Otto Rohrer, Aug. 29.

Schmidt, Wm. A., Mt. Calvary, Detroit, ... by C. M. Looker, Sept. 12.

Schreiner, Cand. Robert, Bethany, T... N. J., by W. A. Bartels, Sept. 5.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

usch, Otto E., Messiah, Independence, , by W. H. Schwab, Sept. 12.
an, Fred, Gloria Dei, Fort Wayne, Ind., W. C. Birkner, Sept. 5.
Cand. Luther, Immanuel, Orange, Calif., V. L. Behnken, Sept. 12.
, Cand. Robert, Grace, Chicago, by G. El- t, Aug. 8.
an, Cand. Carlton, Holy Cross, St. Louis, , by Paul Koenig, Sept. 12.
nann, Paul, St. Trinity, Pontiac, Mich., by ph C. Claus, Sept. 5.
ert, Gerhardt E., Holy Trinity, Bridge- w, Ill., by Robert Schroeter, Aug. 29.
emeyer, Cand. Lester E., St. Paul, McAllen, ., by A. C. Diers, Aug. 22.
Rudolph A., St. John, Taylor Center, h., by Albert Firchau, Aug. 22.
z, Cand. Waldo, Our Savior, Arlington, , by P. M. Kavasch, Sept. 12.
ermann, Cand. Willard, University Hills h., Denver, Colo., by R. D. Schmidt, g. 22.
h, Cand. Donald E., St. John, New Ger- ay, Minn., by R. G. Heyne, Aug. 29.
Eugene J., Zion, Alexandria, Minn., by C. Seltz, Sept. 5.
, Cand. Robert G., First Luth., Fort Smith, t., by E. A. Krause, Aug. 29.
land, Howard F., Trinity, Menasha, Wis., W. E. Lichtsinn, Sept. 12.
, Cand. Richard, First Luth., Temple City, if., by R. E. Schulz, Aug. 29.
erschied, W. F. C., Christ-Zion, Woodburn, ., by L. W. Schulenburg, Sept. 5.

Gound Breaking

Hollywood, Calif. St. Paul's, church, g. 8.

Cornerstone Laying

nport, Iowa. Holy Cross, church addition, ot. 12.

Dedications

Island, Ill. Salem, school, Aug. 29.
gfield, Ill. Trinity, school, Aug. 29.

Anniversaries

ht, Ill. Trinity, the 100th, Aug. 29.
rsville, N. C. Salem, the 100th, Aug. 29.

Official Notice

cording to the regulations of The Lutheran ch — Missouri Synod and by authorization e Faculty of Concordia Teachers College, Forest, Ill., Leroy J. Hart, M. Ed., Chicago, has been examined by a committee of the lty and has given satisfactory evidence of piritual maturity, doctrinal knowledge, and rstanding of Christian education and church ice. He is herewith declared eligible for ine call to the teaching profession of our ch.

e Colloquy Committee consisted of the wing: Professors Walter O. Kraeft, Theo- Kuehnert, Daniel Poellot, and the under- d. — ALFRED SCHMIEDING, *Acting President*, ordia Teachers College, River Forest, Ill.

ll for Candidates for Professorship Concordia Seminary, St. Louis, Mo.

e Board of Control of Concordia Seminary, ouis, with the approval of the Board for er Education herewith issues a call for dates for the Department of Systematic logy to fill the vacancy caused by the of the Rev. Prof. Fred E. Mayer, D. D.

e Department of Systematic Theology com- s Dogmatics, Symbolics, and Apologetics. the basis of a sound knowledge of matic Theology is the Scriptures, the can- e should have competence in the Biblical ages, especially in the Greek New Testa- .

ch congregation affiliated with The Lu- n Church — Missouri Synod is entitled to nate candidates for this professorship. regations are reminded that the candidates d have pursued advanced studies either formal program, or by personal study, or th. It is essential that in addition to being gically and academically well qualified, an called be a sound Lutheran theologian, ssing an aptitude to teach. Members of aculty at the St. Louis Seminary must also as censorial readers and as editors of 's official organs. (*Handbook* 6.163a).

nominations and communications relating candidates should be in the hands of the FREDERIC NIEDNER, D. D., *Secretary*, Board ntrol, 115 South Sixth St., St. Charles, Mo., ter than December 15, 1954.

Notice

Anyone having sons or daughters attending Pan-American College, Edinburg, Tex., please send their addresses to Student Pastor: REV. A. E. GRUETZNER, 1110 West Austin Ave., Alamo, Tex.

Available

Private communion set. Write: MRS. J. M. BAILEY, 703 Washington St., Elmhurst, Ill.

Wanted

New mission looking for a "good buy" of a used *electric organ*, also *altar cross* and *candelabra*. Write: REV. M. BITTER, Prince of Peace Lutheran Church, Box 59, Centerville, Calif.

Changes of Address

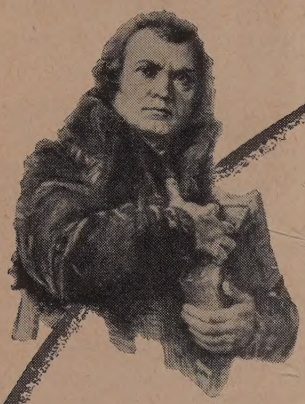
Pastors:

Behrhorst, Wallace, 313 Stevens, R. 4, Winfield, Kans.
Besel, H. C., Muscatatuck State School, Butlerville, Ind.
Biberdorf, E. A., 208 Crescent Drive, Macon, Mo.
Boerger, Robert T., Red Lake Falls, Minn.
Born, Charles H., 6345 Madison Ave., Lincoln 5, Nebr.
Breda, Wm. C., *c. r. m.*, 5669 Pearl Rd., Parma 29, Ohio
Bredehoft, John, 3027 Plymouth, Lincoln 2, Nebr.
Bundenthal, Theo. K., 871 S. English Lane, Springfield, Ill.
Claycombe, Howard E., St. Paul's Luth. Church, Chambers, Nebr.
Cohrs, Martin W., *em.*, 2331 N. E. 26th Ave., Portland 12, Oreg.
Coyner, Edwin L., 204 Caine Ridge Rd., Vicksburg, Miss.
Crosmer, Elmer H., Spencer, S. Dak.
Dannenfeldt, Paul T., 808 Centennial Ave., High Point, N. C.
Eschenbacher, G. B., 226 Second St., Manning, Iowa
Fingerlin, Henry F., 3161 N. Kenwood Ave., Indianapolis 8, Ind.
Fuelling, Daniel W., 31 Milton St., Geneva, N. Y.
Geerdes, Bernard, Leigh, Nebr.
Geiger, Oren H., 1123 E. Cooper, Turlock, Calif.
Glock, Richard C., 318 S. Washington, Lebanon, Mo.
Goetz, Hugo O., 8308 S. Sangamon St., Chicago 20, Ill.
Gottberg, Armin C., 265 Fifth St., West, Hoisington, Kans.
Graf, Prof. Arthur E., 1508 S. Whittier, Springfield, Ill.
Graudin, Arthur F., 1013 N. Western Ave., Marion, Ind.
Hass, Le Roy, 6330 Southwood, St. Louis 5, Mo.
Heinitz, Kenneth, 1885 E. Hillcrest, Salt Lake City, Utah
Hennig, Carl J., 317 Silica St., Nelson, B. C., Can.
Hesse, Carl, 1479 College Ave., Pomona, Calif.
Hoger, Donald, 1634 Rushmore, Rapid City, S. Dak.
Hopka, Erich, 2511 c Grove St., Boulder, Colo.
Irmer, Arthur T. J., c/o Zion Luth. Church, Terra Bella, Calif.
Joeckel, Tobias H., 8021 Duesler Lane, Downey, Calif.
Johnson, John F., 3107 W. Thurston Ave., Milwaukee, Wis.
Kern, Val, 622 E. Oklahoma, Blackwell, Okla.
Kettler, Earl C., Chapl., Sta. Com. 5610 A. U., Fitzsimmons Army Hosp., Denver 8, Colo.
Klatt, Norman E., 3236 S. E. McLaughlin Blvd., Portland 2, Oreg.
Knippel, Charles T., 612 Classen Blvd., Norman, Okla.
Koch, Robert J., 1744 Deckner Ave., Green Bay, Wis.
Koller, Walter E., 2383 Greenwod Dr., San Pablo 10, Calif.
Kretzmann, Otto F., Oxford, Nebr.
Kunz, Robert, 703 E. Lamar, Palestine, Tex.
Langbecker, Roland, 1214 Frances Ave., Walla Walla, Wash.
Larson, Elmer, Bowler, Wis.
Lehenbauer, Osmar, 1243 Fletcher, Fort Wayne 4, Ind.
Levihn, Herbert E., 4701 Arlington Ave., Fort Wayne 6, Ind.
Lutz, Arnold J., Vadakangulam, Tirunelveli Dist., S. India
Mahnke, Edward J., Chapl., Office: 2646 Potomac St., St. Louis 18, Mo. Home: 7613 Sheridan Lane, Affton 23, Mo.
Martin, Kenneth A., R. 2, Brownstown, Ind.
Mathiasen, George W., 246 S. 4th St., Toledo, Oreg.
Meyer, Arno C., R. 2, Jefferson City, Mo.
Meyer, Prof. Carl S., 6317 Southwood, Clayton 5, Mo.
Mueller, Lyle R., Chapl., 4631 Jackson Blvd., Columbia, S. C.
Mueller, Raymond A., Box 499, Gladwin, Mich.
Mueller, Walter R., Arlington, Minn.
Pera, Gerhard, Bateman, Sask., Can.
Reetz, Gordon D., 228 Gheens Ave., Louisville 14, Ky.
Riethmeier, H. J., *em.*, 18910 Dale Ave., Detroit 19, Mich.
Riis, Clifford A., Box 1071, Greenville, S. C.
Roesel, Philip, *em.*, 4512 N. Drake Ave., Chicago 25, Ill.
Ruhlig, Edward M., 749 Pine, Holland, Mich.
Russert, Martin A., 1500 Oakley Ave., Burley, Idaho
Saeger, Alfred R., Chapl., Chaplain's Office, U. S. Naval Receiving Sta., Washington 25, D. C.
Scharrer, John, 103 Forest Ave., St. Thomas, Ont., Can.
Schleef, F. J., Humphrey, Nebr.
Schoenheider, Robert G., 307 S. Second St., Blair, Nebr.
Schutt, Ernest C., *c. r. m.*, 3956 Shaw Ave., St. Louis 10, Mo.
Simonsen, Otto, 417 W. Water St., Pontiac, Ill.
Skov, Bunde, 2626 W. 42d Ave., Denver 11, Colo.
Spiegel, Adolf G., *em.*, 303 N. Clark, Albion, Mich.
Wambsganss, Fred, *em.*, Riverview Terrace Apts., R. 13, Fort Wayne 3, Ind.
Warnke, Hugo M., 4402 Eastbury Ave., Box 251, Covina, Calif.
Wild, William, 6029 Gates Ave., Ridgewood 27, N. Y.
Wind, Robert, 7839 Knollwood Lane, Cincinnati 31, Ohio

Teachers:

Beiderwieden, Herman H., 15 Waltham St., Hammond, Ind.
Boriack, Carl T., 4115 Ball St., Dallas, Tex.
Fichtner, Allen, 2513 Central, Kearney, Nebr.
Gastler, Bernard, 5279 Landry Dr., Port Arthur, Tex.
Gerbe, Don R., First Luth. School, Star Route, Lexington, Nebr.
Graf, Waldemar T., 19342 Danbury St., Detroit 3, Mich.
Gronewald, Wilbur, c/o Trinity Lutheran School, Crete, Ill.
Hass, Vernon, Carleton, Nebr.
Hauser, Ronald, 132 Reserve Rd., Buffalo 24, N. Y.
Heideman, D. W., R. 3, Osseo, Minn.
Heidloff, David, R. 3, Seymour, Ind.
Heussman, John, 2212 E. Monroe St., Springfield, Ill.
Holtzen, Emil G., 6553 N. 52d St., Milwaukee, Wis.
Koch, Walter J., 3042 Highview, Altadena, Calif.
Krueger, Harold, 1336 Lincoln Ave., Sheboygan, Wis.
Kurth, Lyle J., 515 A Fifth St., N. W., Faribault, Minn.
Laubenstein, Herbert C., 8309 S. Long Ave., Oak Lawn, Ill.
Linnemann, Arthur, Jackson St., Marengo, Ill.
Maas, Richard E., 6602 Maybank, Houston 24, Tex.
Martin, Fred D., 1016 S. Fourth Ave., Wausau, Wis.
Marty, Edward H., 2309 11th St., Cuyahoga Falls, Ohio
Meinke, Darrel M., 201 Roberts St., Seward, Nebr.
Meyerhoff, Otto H., 5633 Walnut, Oakland 5, Calif.
Mueller, Henry H., 16199 Via Chiquita, San Lorenzo, Calif.
Neben, Wilbur C., R. 2, Box 32, Juniata, Nebr.
Oestreich, R. C., 5503 A Rhodes, St. Louis 9, Mo.
Pingel, Ralph A., 1814 S. 49th Court, Cicero 50, Ill.
Schaeffer, Orville G., 918 Ravenswood Dr., Evansville 13, Ind.
Schedler, Donald E., 220 E. Illinois, Spearfish, S. Dak.
Schlie, David, R. 7, Paulding Rd., Fort Wayne, Ind.
Schwausch, Otto E., 137 W. Sea St., Independence, Mo.
Seboldt, Arthur W., 300 S. 11th St., Independence, Kans.
Seek, Oliver G., Tigerton, Wis.
Square, Arthur E., Malone, Tex.
Stohs, Reuben V., 5946 W. Walton, Chicago 51, Ill.
Strehler, Arnold W., Lester Prairie, Minn.

Luther Books for Children of the Reformation



LUTHER DISCOVERS THE GOSPEL

By Uuras Saarnivaara

"The reader will receive a new appreciation of the Great Reformer's clear-cut interpretation of the doctrine of justification by grace through faith, a better conception of the foundations laid by men prior to the 15th century. LUTHER DISCOVERS THE GOSPEL will do much to help readers accurately gauge the monumental work of Martin Luther as he was guided by the Holy Spirit." —*The American Lutheran.* 146 pages. $1.95. Order No. 20W1006.

MARTIN LUTHER: HIS LIFE AND LABO

By William Dallmann

"What a fine picture of a gr life the book presents!—B Roman Catholics and Prot tant sources have been c sulted. This is a fine addit to our Luther literature. *Augsburg Book News.* 62 tures (many are new to t edition) make the text come life. 256 pages. $3.50. 20W1010. 4th Revised Editi

LUTHER AND HIS TIMES By E. G. Schwiebert

"This is a definitive book on Luther for every Lutheran home. Far from being a work only for pastors because it is so scholarly, its plain, clear, complete discussion of the German Reformation down to Luther's death is much more readable than many shorter accounts of the same subject—simply because it is complete."—John G. Kuethe, *Lutheran Standard.* "No better life of Luther has appeared than this great book."—R. P. Marshall, *The Pastor.* 988 pages, including a 64-page album of 90 illustrations (many of rare origin). 63 line drawings highlight the text. Detailed Map of Wittenberg. $10.00. Order No. 15W1164.

THIS IS LUTHER By E. M. Plass

"A must volume, absolutely that, for every Protestant clergyman and educator and indeed for every layman who would become acquainted with this central figure of the Christian religion."—Dr. Daniel A. Poling, editor of the *Christian Herald.* 21 halftones in sepia. 395 pages. $5.00. Order No. 20W1005.

Order through your pastor, teacher, or dealer, or use the handy coupon below to order directly.

CONCORDIA PUBLISHING HOUSE

CONCORDIA
PUBLISHING HOUSE
3558 South Jefferson
Saint Louis 18
Missouri

Please send me

_____ *Luther Discovers the Gospel,* No. 20W1006, @ $1.95
_____ *Luther and His Times,* No. 15W1164, @ $10.00
_____ *This Is Luther,* No. 20W1005, @ $5.00
_____ *Martin Luther: His Life and Labors,* No. 20W1010 @ $3.50

I enclose $_____

Name_____

Address_____

City_____ Zone_____ State_____

LUTHERAN AVE. BERKELEY CALIF. OCT 57